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1411 Gregory Avenue
Wilmette, Illinois

AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

The Psychic Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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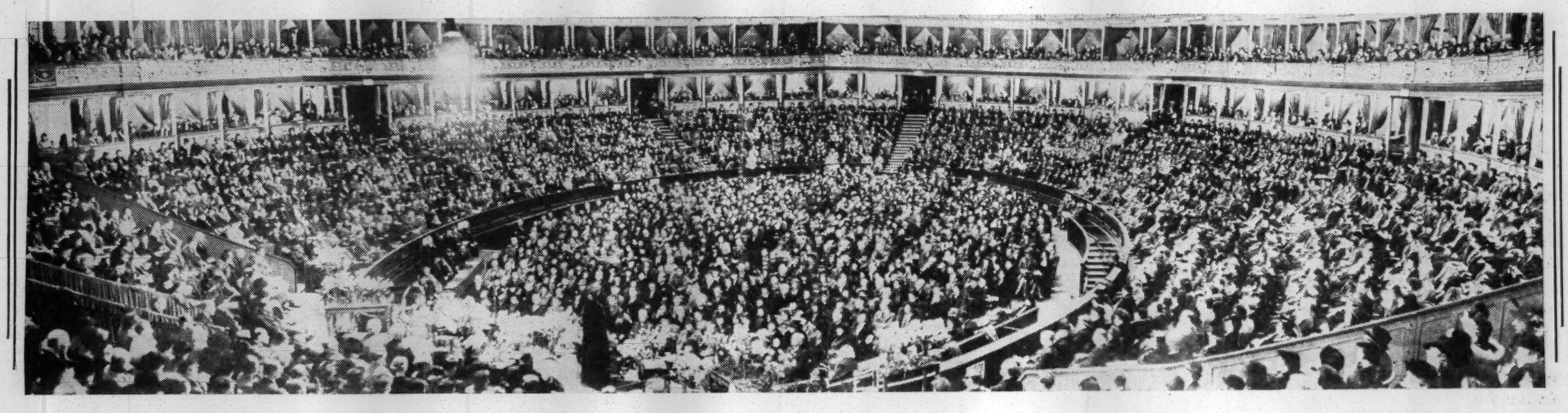
9,000 People Witnessed Clairvoyance At London's Royal Albert Hall



TWO GREAT ENGLISH-SPEAKING NATIONS CHAMPION SPIRITUALISM
RADIO AND PROPAGANDA MEETINGS REACH THOUSANDS

The picture above, taken several years ago, shows a section of the vast audience of 9000 people, which filled the ROYAL ALBERT HALL, London, England. The occasion was a Spiritualist propaganda meeting, featuring a demonstration of clairvoyance by ESTELLE ROBERTS. At this and similar meetings, some of England's foremost citizens have spoken (i. e.) Hannen SWAFFER, Mrs. M. A. ST. CLAIR STOBART, Rev. G. Maurice ELLIOTT, Maurice BARBANELL, Shaw DESMOND, Mrs. Hewat McKENZIE, H. Ernest HUNT, Stella HUGHES, Harold SHARP, George DAISLEY, Gerald de BEAUREPAIRE, H. EDWARDS, Horace LEAF, Horace HAMBLING, Ernest OATEN and many others.

In America, large propaganda meetings are held during annual conventions of The National Spiritualist Association and other outstanding organizations; some of the larger spiritualist churches in the U. S. A. also attract large audiences; during the summer months, large Sunday crowds, 500 to 2000 persons, many times assemble at Chesterfield, Lily Dale, Silver Belle and other Spiritualist Camps.

Whilst propaganda meetings attendance in England far exceeds America's, yet, in the U. S. A., the philosophy of Spiritualism is not barred from the radio. Up to the present time, according to English spiritualist periodicals, The British Broadcasting Company has banned any mention of Spiritualism over their network.

Spiritualists Broadcast at Miami, Florida

FORD AND CANDLER LEAD THE WAY

Spiritualism IS growing. Just recently, in the city of Miami, thirty minutes were devoted to the Spiritualists. This radio program was conducted by Arthur Ford and Rev. Bertie Lily Candler. The handling of the entire broadcast should be of interest to Spiritualist leaders everywhere, hence the procedure, including the entire text, is printed below.

Miami's March 4th "Our Churches" Program

(Featured Every Sunday, 8:30 to 9 A. M.)

Opening

ANNOUNCER: Welcome to a broadcast by *"OUR CHURCHES."* This half-hour is set aside each Sunday morning for the use of the Greater Miami churches by Radio Station WIOD. This is a program embracing *All* faiths and *All* creeds, building understanding and good will. Each church in the area will be heard during the year on its assigned Sunday. Programs are arranged by each individual church through the Miami Round Table. This morning, we take pleasure in presenting Rev. Bertie L. Candler, pastor of the Beckoning Light Church, 1621 S. W. 6th Street . . . Rev. Candler.

REV. CANDLER: Good morning, ladies and gentlemen . . . . I would like to read for you this morning, *The Declaration of Principles* adopted by *The National Spiritualist Association* . . . .

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

And now it is my pleasure to present to you *Arthur Ford*, Honorary President of the *International General Assembly of Spiritualists* and Director Florida Spiritual Assembly, Hollywood, Florida . . . . Rev. Ford . . . .

REV. FORD: (Delivers 22 minute sermon)

Entire Text of FORD'S BROADCAST

Spiritualism is the most *rapidly growing* religious movement in this country. It is also one of the most widely *misunderstood* movements. It numbers, among its millions of adherents, many of the best known people in the world.

Spiritualists have every sort of racial, religious and cultural backgrounds. They have one thing in common . . . they have all witnessed and studied *psychic phenomena*, and through these phenomena proved, to *their own satisfaction*, the fact of personal conscious survival after death, and communication between the living and the so-called dead.

Thus they have a scientific basis for believing that the cardinal tenets of whatever religion they profess are true. All the great world religions have taught that man has within him a spiritual quality that survives physical death.

There Is Something More

The nature of this immortality, and the means whereby one attains it differs in the various systems of religious thought. But all have agreed that after death there is *"Something More."*

Spiritualism, in a scientific age takes this most important of human hopes out of the realms of blind faith and makes of it a demonstrable fact. *Sir Oliver Lodge* once wrote, *"No modern science rests upon a greater body of ascertained fact than does Spiritualism."*

WHAT IS SPIRITUALISM? Literally it is the antithesis of materialism. In a strict sense, every person is either a spiritualist or a materialist. From the most learned scholar down to the most ignorant savage in the jungle everyone lives his life on one or the other of these two hypothesis.

He either believes that there is a spiritual quality in him which survives physical death, or he believes that death is the end of it all, and that the only things that matter are the things of time and sense. *There is no other alternative, no matter what religion he professes.*

ARTHUR FORD, R. F. D. No. 1, Hollywood, Florida; Internationally-known lecturer, mental and trance medium. It was through his psychic faculties that Houdini's agreed upon code was received in 1929 by his wife, Beatrice Houdini.

Sir Oliver Lodge Says . . .

SPIRITUALISM IS SCIENCE, PHILOSOPHY AND RELIGION: It is a *science* because it deals with *facts.* It is concerned with phenomena occurring in the material world, and with the inferences to be drawn therefrom. It observes, records, classifies and then states an explanatory hypothesis.

That is what all the inductive sciences do; that is, the science which are concerned with large masses of facts from which inferences are made. *Spiritualism relies on observation.* Scientists cannot attack it on the score of its method, for its method is scientific.

Sir Oliver Lodge says, "I have never known an honest man who seriously investigated our claims and then gave an honest verdict, who did not admit that these phenomena occur; neither have I ever known a man who carried his investigations to the point of making an interpretation, who did not agree that the only interpretation comprehensive enough to cover all the facts is the simple one we believe to be true; that through these phenomena those who once loved reach back to those still living on earth."

A Mathematical Thinker!

Philosophy has been defined as a determined effort to think clearly. The philosopher is concerned

(Continued Page 4. Col. 1)

Letters To A Soldier

This is the second in a series of articles, written by ARTHUR J. WILLS, 224 Herrick Road, Riverside, Illinois. In these "LETTERS TO A SOLDIER," Mr. Wills, author of the book "NOW and FOREVER," explains some of the "WHYS and WHEREFORES" of spirit communication.

Second Letter

Dear Friend:

In our first letter, we tried to briefly outline some idea of God, naturally inadequate, since we are but limited atoms of being and can only understand small items of Spiritual knowledge. "*For revelation is less TO a man than IN a man.*"

However, this attempt lifts us out of the castiron groove of environment and the foggy knowledge of our childhood and enables us to see the wondrous vision of realities "*beyond physics*".

Any feeble explanation may also take us beyond the grasp of the backwardlooking leaders of our youth (and today) who are marking time in the footprints of the past. Many of these leaders are hypnotised by the notion of a static (and therefore DEAD) faith "*once delivered to the saints*" (whoever they may be). This faith was established by the shortsighted vision of their predecessors.

Reflection on the past developments of humanity assures us that, "*God gives his message to EVERY age, with revelations suited to its growth,*" whether it be in those rare moments of overpowering illumination when, for an all too brief flash, we "*see and hear unutterable things*" as *Paul* puts it; or whether it be more prosaic, material revelations, such as *Galileo* and his telescope opened up, despite the blind '*authorities?*' of his day, who "*seeing, see not, hearing, hear not, neither can they understand.*"

As to the soul, its birth, etc., "*There is a spirit in man,*" says the ancient writer, "*He hath given us of His Spirit,*" "*The spirit giveth understanding*" (the spirit, not the mind). Today Psychic Science has confirmed these statements, though few heed the message.

Here let us clear up one greatly misunderstood point, Psychic Science is *not* a religion of itself, although it is the basis for a sublime concept of a spiritual religion. Psychic Science (science being ordered knowledge) seeks to study and understand those obscure and generally misunderstood phenomena.

The Soul—An Independent Reality

These phenomena were common in all ages, among all peoples and religions, from time immemorial. These phenomena will illuminate our minds and reveal the truth of spirit communication and continuing life after we "*shuffle off this mortal coil.*" "*Religion is NOT an institution, book, creed, dogma, theology, form or ceremony, but is a CORRECT WAY OF LIFE in our relationship to God and our fellowmen.*"

We have been misled and continue to mislead others by talking "*My souls*" as if the body-was-the reality and owned a soul. we must re-learn and Know that "*I 'AM' A SOUL*" and own a material body, not vice versa.

As the great Teacher said, "*YE are the Temple of God and the Spirit of God DWELLETH IN YOU.*" That is, an individuated atom of INEFFABLE SPIRIT becomes clothed with a psychic, ethereal or spiritual body, and together they constitute what we call "*the soul*". When this soul combination enters into and permeates the physical body, a human being is born.

(A) "At the moment of conception life begins (in the sense of 'livingness' vitality, not consciousness) in the physical embryo, and also in the etheric, psychic or spiritual state, all developing simultaneously. These phases evolve parallel to each other, the physical—not having yet reached the stage of developed nerves to transmit sensation, or brain to register or enable the soul to permeate it and become conscious and interpret the brain records—has *only vitality* to continue to the ultimate stage of birth."

"As the physical embryo develops so does the soul (spirit and psychic body). The *soul*, as in adults, IS THE REALITY independent of the physical body in which it is immersed and to which it is attached by the psychic cord (silver cord of the Psalmist) through which the life force passes, as electric current passes through a wire. It is cared for in the spirit world by those best fitted to care for it and foster its development paralleled to that of the physical body, until birth takes place."

"At *birth* (the physical vehicle being then fully formed and developed), *simultaneously with the first breath* and cry, *the spirit enters into* and permeates its earthly temple and the child becomes "*a living soul,*" no longer attached to and dependent on the mother. The very first breath and cry shows the first *rudimentary physical consciousness* responding to sensations, via the newly developed nerves and brain.

An Immortal Being With Fixed Personality

"The child in psychic life, though otherwise living, has no physical body until born into its new tenement of flesh, coincidally developed (page 26) though the embryonic physical body of the child, perishes unborn and the individual, *Spiritual*, real life continues and develops like all others.

"This is why children, who pass away prematurely without living physically, still *continue to exist and develop* in spirit life, to the surprise and amazement of mothers who have forgotten the loss, when their unknown children return and talk to them, through a good medium" (*in spite of popular prejudice and incredulity*).

"Years afterwards, the grown up children they never knew in earth-life, talks and joys with them like their other normally born children. These children ask to be given names and participate in the family life, which they have shared unseen, from the time of the separation of the *'silver cord'*; which released them from the immature physical body. And so, they come *to gain some necessary contact with earth-life, through the medium, by contacting their loved ones.*"

"Children are never allowed to forget or lose their love for their earth parents. Often and often they are brought to meet them in the appointed meeting-place, where many separated souls are reunited—during the hours of sleep." — *TEACHINGS OF LOVE.*

"Man is composed of the essences of God and Nature. The completion of the human form is an indication that these essences have become focalized and individualized. Hence, the conclusion is clear, that even with those children who are still-born, the Spirit has unfolded sufficiently to have '*fixed its individuality*'. It is an immortal being." — *ANDREW JACKSON DAVIS.*

In general we are apt to "concentrate too exclusively on *physical phenomena,*" the outward manifestation, and ignore the *noumena*, the *reality, the inward essence* behind all manifestations.

"The *mind is an instrument* through which the real entity, the 'I', or spirit, *contacts the brain* and, operating through it, causes the physical phenomena we recognize as life, thought, action. Matter and mind are different phases in the manifestation of one and the same being, which is neither mind nor matter, but spirit, imminent in, yet transcending its physical and mental instruments."

The Destiny and Purpose of Man's Being

"The *individual* 'I', or noumenon, or entity, *being a something of itself*, is apart from and independent of mind, its instrument (as the body is also its physical instrument, via the mind and brain) and, at least at present, equally indefinable and transcends the limits of the mind it uses, being *an individual point,* as it were, *of Ineffable Spirit,* with infinite gradations and combinations between such point and the mental and physical components of man as we normally cognize him. The 'I' is not merely the summation of our fluctuating memories."

"Consciousness, the awareness of being (as, *I am that which I am becoming*, since we are never static), and of other individual beings *is inherent in the essential individual entity*, and is therefore apart from the mind which memorizes and formulates ideas in earth terms, impressing them on the brain which receives the ideas impressed upon it by the mind, its nearest of kin, so to speak.

"The exact process of this mind activation we do not yet know. But we know that the 'I' does not go *with* the body, though that is our accustomed and habitual impression from appearances. *The 'I' moves the body to go where it, the 'I,' desires or need calls it.*"

The subject is too great to be adequately dealt with in a brief letter but we have touched upon some salient points that may help you to think out the problem further.

It seems more important to inquire into the destiny and purpose of man's being, that we may be able to guide ourselves into a CORRECT WAY OF LIFE in our relationships to God and our fellowman. That will be the theme of our next letter.

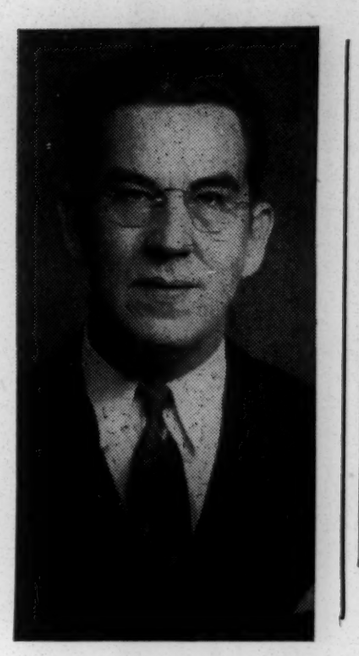
Your fellow seeker,

Arthur J. Wills

(To be continued.)

(A) "Life, Now and Forever" by Arthur J. Wills, obtainable at this office.

LILY DALE'S CHAIRMAN



Psychic Observer

REV. ROBERT J. MacDONALD, lecturer and clairvoyant; Pastor of The Plymouth Spiritualist Church, Rochester, N. Y.; Vice President of Dale Assembly; Trustee of The National Spiritualist Association.

My Observations At Lily Dale Assembly During Summer, 1944

Outstanding Features
Keeler's Mediumship
and the
FOX COTTAGE

By
JULIETTE EWING PRESSING

In the last edition of PSYCHIC OBSERVER, I described my visit to *Camp Silver Belle* last summer and in this, the second of the series, I shall briefly outline some of my observations witnessed at Lily Dale during the 1944 season.

My third and fourth articles will describe my visits to *Camp Chesterfield* in the state of Indiana and the *Lake Brady Spiritualist Camp* at Brady Lake, Ohio.

In the first place, I must explain that during the last seven years, I have had numerous inquiries from persons who never visited a spiritualist camp. These people are anxious to know just what takes place at these summer meetings and how they are conducted.

The word "*Camp*" is definitely a misnomer. The phrase originated some seventy years ago, when Spiritualists first assembled at various places in this country.

The "City of Light"

These meetings took place on consecutive Sundays during the summer months. Their purpose was to demonstrate and preach spiritual philosophy.

At the very beginning some of these visitors actually did use tents and hence they were called "*camps*", but today, these assemblies and associations have many modern buildings and hundreds of first rate cottages.

What is known today as *Lily Dale Assembly* was first called the "*City of Light,*" then "*The Cassadaga Free Spiritualist Association.*" It has only been in the last twenty-five or thirty years that this association has been known as Lily Dale Assembly, "The Largest Spiritualist Camp in the World."

Lily Dale is, in reality, a city in itself. The assembly controls and operates this little village comprising some eight hundred acres. There are two hundred and fifty cottages, two hotels, a cafeteria, a fire department, and up-to-date library and a large auditorium with seating capacity of two thousand.

A Training Ground

The entire community is located some fourteen hundred feet above sea level. It is completely surrounded by lakes and channels and bordered by the famous *Leolyn Woods*, where the virgin pine and hemlock trees afford a magnificent background for health and recreation. And then, too, the woods, with their paths of tan tark, provide unparalleled opportunity for communion with nature.

In the very heart of these woods, there is an old stump converted into a pulpit where mediums and speakers discuss our philosophy and demonstrate their various psychic gifts.

In pioneer days, it is claimed that, at this spot many potential mediums first unfolded their psychic power for message work. This particular haven is called "*Inspiration Stump,*" and the meetings held there are referred to as the Leolyn Wood services.

The *Maplewood Hotel*, located in the heart of the assembly grounds has been modernized to a great extent and now provides comfortable accommodations for summer visitors. Many cottage owners have paying guests, consequently visitors to Lily Dale are reasonably sure to find suitable living quarters during the hot summer months. *The Cafeteria*, where very good food is served, is also centrally located.

In the large Auditorium, located a short distance from the assembly entrance overlooking the lake, daily lectures and message services are held each summer throughout the entire months of July and August.

She Convinces Thousands

The Fox Cottage, in its original form and structure is without a doubt one of Lily Dale's outstanding attractions. It was transferred from Hydesville, N. Y., in 1916, at which time, *Flo Cottrell*, famous rapping medium was engaged because she possessed the same phase of mediumship accredited to the Fox sisters.

The Fox Cottage is a quaint little house and Miss Cottrell is well qualified to meet and, through her mediumship, to convince thousands of visitors each year. She is a sincere unassuming woman — *patience incarnate.*

Day in and day out, each summer it can be proven, through her mediumship, that not only did the spirit people use a code, by rapping out intelligent messages in 1848, but that this same power continues to operate, proving over and over again that the dead *do live*, and *can*, under proper conditions, prove their identity.

Miss Cottrell, also a splendid mental medium, is perhaps the only living woman in the world, possessing this unique phase of psychic power. Of course, what is known as spirit raps has occurred and does occur through other mediums, but no one has been able to so *consistently* demonstrate this phase of mediumship.

World's Greatest Slate-Writer

Pierre L. O. A. Keeler, a dear old gentleman, almost ninety years old, has possibly, during his fifty-seven consecutive years of service as a Lily Dale medium, attracted more people than any one else. Thousands, from all parts of the world, have found their way to Mr. Keeler, who is without a doubt, the world's outstanding slate-writer.

Incidentally, Mr. Keeler is still carrying on his work and, to my knowledge, he is the oldest active, physical medium in America.

Last summer, I had a remarkable sitting with Mr. Keeler. Not only were my written spirit messages valuable, but the conditions under which these messages were received proved incontrovertably that agencies beyond the physical realm *most certainly* did the writing.

In short, the procedure is as

(Continued Page 12, Col. 1)

The Importance of Guides In Psychic Unfoldment

In this article, written by EMILY GRANT HUTCHINGS, 2336 Tower Grove Ave., St. Louis, Missouri, the author fulfills a definite desire by outlining incidents prior to her association with the medium, MYRTLE LARSON BROWN, and her spirit collaborator, DR. WILLIAM ELLIOTT PARKER. Mrs. Hutchings, author of the book, "WHERE DO WE GO FROM HERE," tells the circumstances under which Mrs. Brown discovered her mediumship in 1920.

In a letter to the editor, Mrs. Hutchings says: "The unfoldment of Mrs. Brown's mediumship consumed five years. She met a Mr. Discher from Sullivan, Missouri, in 1926. I went to her the first time on the 10th of June, 1931. In the meantime, it had not occurred to her to check Dr. Parker's personal history as outlined by him to her. I never doubted it for a moment; but I have the kind of mind that has to get at the facts. Harold Graham, who used to be in Mrs. Brown's Tuesday night class, drove to Washington, Mo., in 1934 and he told me Dr. Parker's grave was still in the old cemetery, which has since been turned into town lots."

Now read the complete story . . . .

With the increasing interest in *Survival*, a natural result of this ghastly war, more and better mediums are needed. Life offers no equivalent, in comfort and relief from suffering, to the bereaved parent, wife or sweetheart, comparable with the voice of the loved one or the reassuring touch of his hand.

Mental mediumship is valuable as far as it goes but independent voices and warm materialized hands are, in most instances, so much more human. The reason for this is quite obvious. It is difficult for any clairaudient or clairvoyant to bring through testimony that will convey "that something" to a hungry soul who needs positive conviction. At the same time, I know of many cases when testimony relayed through mental mediums has been definitely convincing because, in no other way, would the entities have had an opportunity to make contact. Why? Simply because some people, even good Spiritualists, shy at seance room phenomena and rarely, if ever, take the opportunity to allow their spirit friends to manifest by means of physical mediumship.

Etheric Influences

In the course of my long training in psychic investigation, under the direction of *Dr. James Hervey Hyslop*, I had the advantage of what he had learned concerning the *modus operandi* of the spirit forces working behind the scenes. He made a clear distinction between *mental* and *physical* mediumship, automatic writing and raps.

The scientific principles underlying all these forms are too intricate for discussion in a popular article, dealing primarily with another phase of the subject. For the present we are concerned with the entities who surround the physical medium and regulate or direct the sittings.

Much has been written relative to the choosing of spirit collaborators—sometimes called guides. In most instances, it is the medium and not the guide who does the choosing. There must be affinity between the incarnate and the discarnate spirit. And the previous life of the man or woman who would unfold practical mediumship establishes the conditions.

NOTED DIRECT-VOICE MEDIUM

Psychic Observer

MYTLE LARSON BROWN

"Sunny Crest"—Sugar Creek Road

Kirkwood, Missouri

Low, coarse persons naturally attract spirits from the earth stratum. Such a combination may produce dramatic phenomena. And, for certain classes of investigators, nothing finer or more spiritual could be appreciated. The instrument, in this grade is sometimes called a Psychic, not a Medium.

Health Essential

The distinction is not easy to draw. At one stage of her career, the instrument may be a true medium, with the faculty of soul-projective, and the resulting ability to establish contact, with spirits in the etheric. This faculty may be temporarily or permanently lost, through one of several causes. One of these is ill health.

When the system can no longer rebuild its chemicals, mediumship declines. Physical phenomena depend on the medium's ability to produce ectoplasm, and to draw on the emanations of the sitters, to the end that the high-vibrating spirits may clothe their bodies and vocal cords with this chemical substance, to slow down their vibration and make themselves manifest to our dull senses. This requires a healthy body, free from alcohol and narcotics.

Guides Cannot Do All

The medium may temporarily lose his or her power by overwork, excessive indulgence or moral degeneration. The urge to make money is sometimes the cause of diminishing psychic force. Too many sittings; the temptation to produce false phenomena, when the real thing can no longer come through; and the corroding jealousy of rival psychics, these are the hazards to be guarded against, by the one who was born with this priceless gift.

It is not always possible for the spirit teacher to keep the medium in line. The world has lost a number of erstwhile valuable instruments, by the withdrawal of the controlling entity, and the consequent failure of phenomena. The teacher is not an arbitrary tyrant, forcing his way of life on the human being who serves him. He is an understanding friend, who has not been in spirit long enough to have forgotten our mortal limitations.

Parker Proves Identity

From the beginning of my research, this *Outside Personality* who opens and closes all classes and seances has interested me deeply. Since my association with *Myrtle Larson Brown*, my standard in spirit guides is her teacher, *Dr. William Elliot Parker*, the former Methodist minister who first collaborated with her when she was twelve years old, but did not fully reveal himself for sixteen years. The relationship between them is that of a wise and benignant father, and a highly intelligent daughter whose greatest pride is in her service to humanity.

The first time I heard Dr. Parker's voice, I yearned to know something definite about him. But it was not until after *Dr. Hyslop* had spoken to me, in one of the early sittings, that I plucked up my courage to the point of asking questions. Myrtle told me freely all she knew. This was simply what Dr. Parker had told her. She knew that everything about him was noble and fine, and she asked for nothing more.

Sunflower's Part

When, after five years of unfoldment, she began to preside over groups of investigators, in her *East St. Louis* home, it was her custom to give a brief explanatory talk. This was six years before I had the great privilege of knowing her, and getting acquainted with her inimitable *Sunflower*. She would admit to novices, that she really did not know much more about her gift than they did. It had been revealed to her on the first day of January, 1920, when she was the mother of two small children, and had had no acquaintance with Spiritualism.

It is a beautiful and dramatic story, which I have told at length in my book, *WHERE DO WE GO FROM HERE?* (*). *Sunflower* had taken her on a soul-flight, and had informed her that if she was found worthy a great and good man would be her guide and teacher. But she must study, and prove her worth.

Three years later, he wrote his name on a piece of paper in the seance room. It was not until she had unfolded an unusual phase of physical mediumship that he told her his story.

CHESTERFIELD ORGANIST

Psychic Observer

EXIE HARDY, 110 Johnson St., Garrett, Indiana, who, for the past three years, has been organist at Camp Chesterfield, Chesterfield, Indiana. She has been a spiritualist all her life. Her mother, Mrs. Lillie Davis, was for many years, the leader of a spiritualist church at Garrett.

Before becoming associated permanently with Camp Chesterfield, Mrs. Hardy conducted a girl orchestra for 23 years. She and her husband, Charles Hardy, are members of The Madison Ave. Spiritualist Church, Anderson, Indiana.

Dr. William Elliott Parker was born in the north of England in October, 1787. His parents and an older brother were killed in an accident in 1794, and as he had no near relatives he was placed in a Methodist orphan asylum, where he was reared and educated for the foreign mission field. A part of his training was in Homeopathy, and in 1810 he came to America—a country the English regarded as in great need of missionaries. He was surprised, on reaching Maryland, not to be met by Indians.

Dr. Parker's History

Sunflower, destined to be his helper and the sunlight of our seances, was not born until 1824, but there were Cherokee Indians in the Maryland hills, and her parents may have been in his audience when he preached his first sermon to the *Aborigines*. This is pure speculation. I have never asked him about it.

We learned from *Sunflower* herself, that her people were driven from their homes in Maryland and Virginia, and one branch of the tribe went to the northwest, to what is now Idaho, Washington and Oregon. Here she died of lung fever at the age of sixteen.

It was the 25th of January, 1840. A year from that day, Dr. Parker died in Washington, Missouri, at the age of 53. He had been preaching and practicing medicine in and around Washington for four years.

Result of Revelation

This is the skeleton of the story he and *Sunflower* had told to all those who plied them with questions. One night, when Myrtle's popularity had spread to other cities, a prominent shoe factory executive from Sullivan, Mo., attended an open seance in her East St. Louis home. When it was over, and he had been convinced that the dead do not die, he made himself known and asked:

"Would you like to know something definite about your Dr. Parker? Two years ago, I attended the ninetieth birthday celebration of a man who lives on a farm between Sullivan and Washington. He told us many things about his boyhood. At that time his mind was clear and his memory was phenomenal. The last time I saw him he had grown deaf and stupid; but none of us had forgotten what he had said about the earliest thing he could remember. It was the funeral of a Dr. Parker, and his mother had afterward told him all about it, and that it took place when he was five years old. It was the first corpse he had ever seen."

The result of this revelation was that *Myrtle* and her husband went to Sullivan for a week-end visit, called on the aged farmer, and looked up the grave of the first protestant minister in Franklin County, Missouri. There was a sagging headstone, but the inscription was still legible. At the next seance, Dr. Parker said to her: *"I led you to the spot where my worn-out body was laid."*

Proof Positive

This should have sufficed for any reasonable investigator. But Dr. Hyslop set me the task of further confirmation. He and the genial librarian of the Mercantile Library in St. Louis *"led me"* to many spots where evidence had been buried by historians who were not interested in survival.

Dr. Parker had told the inquisitive members of the Friday morning class, that there was no church of any kind in Washington when he went there. However, he spoke of a town hall, where lodge, political and religious meetings were held, and here he used to preach on Sunday mornings. On other days, he rode horseback to the Sullivan farm, many years before the town came into existence, and to the homes of other rich farmers who were glad to have him hold services.

Returned To Serve

From the official history of Franklin County I verified every word he had said. There was no record of Dr. Parker, in fact no statistics of any kind were kept until many years later. But in a popular article, the reminiscences of an old settler, I found the statement that *"an itinerant Methodist minister disputed the Town Hall with minstrel troups who came up the Missouri River, and the rowdy element who liked to have hoe-down dances on Sunday night."*

Dr. Parker died 104 years ago, on the 25th of January, as was recorded on his grave stone. He had had the hard life of a medical missionary, a life consecrated to the service of sin-sick humanity. If the gospel he preached was not in harmony with what he now teaches, at least he lived up to all the light he had. He has told us what happened to him, at the moment of his transition, and how he set about learning the truths he was not taught in a Methodist seminary. This implied finding a medium through whom he could voice these truths.

But that is another story. Some day perhaps he will let me tell it.

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Ford Broadcast

(Continued from Page 1)

The Religion of Spiritualism Recognized by Miami Broadcasting Officials

CITES ACTIVITIES OF LORD DOWDING

to find reason, meaning, purpose in the universe. *Jeans*, the Astronomer says, "*At the heart of this universe there is something which can best be defined as a mathematical thinker.*" *A MATHEMATICAL THINKER!* Mathematics the most exact of the sciences, the purest form of philosophy.

Religion is best defined as "*binding back to God.*" Those who think that Spiritualism is not religion usually imagine that it is nothing but mere belief in communication with the departed.

As a matter of fact, the *Declaration of Principles* clearly constitute a system of belief which can certainly be called "*religion*" in the truest sense. Moreover, when a man says, "*Spiritualism is my religion*" we cannot reasonably contradict him. He ought to know.

The Learned and the Fool

Emerson says in one of his essays that, "*the religion which is to guide and fulfil the present and coming ages must, whatever else, be intellectual.*" The scientific mind must have a religion which can stand the test of science.

"There are two things which I abhor," says *Mohamed*, "*the learned in his infidelities, and the fool in his devotions.*" Our times are impatient of both, and especially the last. Thinking people are fed up with mere assertion and half-truth—with emotion and sentimentality.

Spiritualists agree with *Emerson* in wanting their religion to be firmly based; to be able to stand examination. It seems likely that the religion of the future will be largely the outcome of what is now being learned in physical science.

Professor Einstein says, "*If my theory of the universe be correct, fourth dimensional faculties are necessary.*" Psychic faculties are simply fourth dimensional faculties.

Religion Can Be Revived

ARTHUR COMPTON, Nobel Prize winner, says, "*If I light a tiny candle and immediately snuff it out, I do not destroy the light. Countless millions of light years from now that tiny candle light will be winging its way through space. How absurd to think that so wonderful a thing as human personality can be more easily destroyed than the light of a candle.*"

G. K. Chesterton, the Roman Catholic, once debated with *Clarence Darrow*, the agnostic. When asked by *Darrow* what he thought the religion of the future would be, *Chesterton* replied, "*It will be a combination of Catholicism, Christian Science and Spiritualism.*"

The late *Dr. Temple, Archbishop of Canterbury*, said shortly before his death, "*If the church could present such proof of immortality as the early church possessed, it would revive the charge religion with the ardor of those days, and I believe such proof is possible.*"

Spiritualism's Message

In England, there is an organization known as the *Confraterity*, made up of several hundred Anglican clergymen who have had personal proof, through psychical phenomena, of survival. Their deep concern is to bring this all important fact, with its implications back into the church, where it belongs.

Spiritualism has an important and compelling message for humanity at a time when chaos, death and destruction stalk across the world. In these days when more people are dying than at any time in history; when man's faith in God is tested and tried as it has never been tested before, it is hard to believe in spiritual verities.

SHE BROADCASTS THE N. S. A. DECLARATION OF PRINCIPLES

Psychic Observer

REV. BERTIE LILY CANDLER

She is an outstanding Clairvoyant, Direct-Voice and Materialization medium.

In the face of the stark realities of war, what a boon it is to know that there is one thing that is beyond the power of death, and that human personality survives all the destructive forces loosed upon earth.

Human Personality

Lord Dowding, Commander-in-Chief of the Royal Air Force during the darkest days in England's history, tells us that all during the blitz which threatened to destroy England, he was in constant communication with some of the brave young flyers who died that England might live. He *knew* that those who died were still helping those who carried on.

It was of these that *Winston Churchill* said, "*Never in the history of mankind have so many owed so much to so few.*" The motion picture, "A GUY NAMED JOE" tells the story graphically and truly.

Spiritualism declares that those who once lived, still live and that they are still interested in the affairs of earth, and often guide us to noble achievement.

During the Civil War, *President Lincoln* often had a Spiritual psychic in the White House. The *Emancipation Proclamation* which freed millions of slaves, was issued upon instructions which Abraham Lincoln received from a great statesman of an earlier day through the medium *Nettie Colburn Maynard.*

Spiritualism stresses the supreme value of *human personality.* It puts the emphasis exactly where *Jesus* did, and where all the great redemptive teachers of the race have put it . . . *upon the eternal supremacy of the Soul.* But it also says that the whole question of the intrinsic worth of the individual can be taken out of the realm of pious belief or poetic sentiment and placed upon a scientific basis.

Factual Basis For Belief

It says there is abundant proof that God prizes personality far too highly ever to let it be lost wholly. It knows that the most backward peoples, as well as those who boast of their superior culture, must go on after death, *whether they want to or not.*

It knows that the life after death is lived in accordance with the *Law of Cause and Effect* . . . that what we sow here, we shall reap there . . . and that the moral values of life hold inexorably.

Having a factual basis for this belief, no Spiritualist could be guilty of racial or religious prejudice. These twin evils which have and are causing so much strife and bitterness in the world are alien to everything we have learned from those exalted ones who speak to us from the spirit side of life.

Idealism's Fundamentals

Believing as we do that all life is the manifestation of *One Infinite Intelligence*, we refuse to be a party to any form of bigotry or intolerance.

Spiritualism believes that the proof it offers, relative to man's nature, will make inevitable a revival of the importance of mind and spirit in the natural order, where too often, in the past, the tendency has been to see only force and matter.

This is fundamental to any high idealism, as it means a larger universe than that perceived by our senses . . . larger, not in a quantitative, but in a qualitative sense . . . where faith and hope and love and aspiration have as real a place as eyes and hands . . . a universe in which ideal things have an actual existence.

We Are Spirits NOW!

If our claims are true, and should they gain wide acceptance, it will have far greater power to uphold moral agencies, and inspire moral striving than had the belief in immortality based simply upon faith, for it will possess an efficacy that can never attach to a belief not so assured and buttressed by facts.

In such a universe God, and all the meanings attached to that name, become vivid and real. "*God is love*" says *John.* Yes, and goodness and beauty and truth, so that whenever a man realizes these qualities in himself, he reveals God. Not outside us, but within. "*Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?*"

We are spirits *now*, and the incident of death will not change us. We shall be the same. Survival is a law written into the very structure of the universe and is not dependent upon either faith or character. The happiness or unhappiness we experience after death will be the result of living here.

Personality Marches On

All sorts of men live . . . the good, the bad and the indifferent. All die and have to face themselves in the clear, revealing light of eternity. But we know that the *Law of Evolution* operates on the spiritual and mental plane as well as upon the physical and that it continues when the body is resolved into its elements.

The personality marches on, develops and even the most unregenerate of men will ultimately grow into the "*grace and likeness of God.*"

Spiritualism proves that the old concept of purgatory is both true and logical. Prayers for the so-called dead are both scripturally and scientifically valid. Most Spir-

(Continued Page 9, Col. 1)

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"The Invisible Influence"

REVIEW OF THE BOOK

Written by

Alexander Cannon

MD., Ph.D., F.R.G.S.

This is the book that has aroused a torrent of speculation, abuse and defense throughout Europe.

The distinguished radio commentator, *Edwin C. Hill*, devoted two country wide broadcasts, "*The Human Side of the News,*" to this volume. Some of the stories of telepathy told by Dr. Cannon sound incredibly fantastic, says Mr. Hill. They are exotic food for the imagination, touching the deeps of our minds and recalling the words of Webster: "There is nothing so powerful as truth and often nothing so strange." Mr. Hill contrasts the seemingly incredible contents of the book with the author's impressive record as a physician and scientist.

Is it possible that a distinguished scientist, a doctor of medicine and a celebrated Psychiatrist, a master of arts and a Fellow of the Royal Geographic Society, would deliberately print a series of fantastic falsehoods within the covers of a book?

Is it possible, on the other hand, that the statements which Dr. Cannon makes regarding Tibetan magic, can possibly be true? The *London County Council* called upon Dr. Cannon to resign his post as the head of a noted London institution, but after further inquiry withdrew the demand.

Unexplainable Phenomena

On his journey to the *Grand Lama of Tibet*, Dr. Cannon witnessed many things beyond the ken of human experience and belief.

As *Major Yeats-Brown*, celebrated author of "*The Bengal Lancer*" says in the London Sunday Express:

"I cannot explain the phenomena produced by *Tibetan Magicians.* I do not know how they can overcome physical fatigue so that they can run over a hundred miles without stopping; nor how they can conquer gravitation so that they can rise in the air, with no support between them and the leopard skin on which they have been sitting cross-legged. Nor how they can pass into a trance which closely resembles death, with heart and lungs at a standstill. Yet these are all well attested facts, vouched for by credible witnesses."

One need not believe in the supernormal to turn an open ear to Dr. Cannon. For, without question, there are latent in many of us, if not all, curious powers awaiting the application of simple, natural laws—laws which Western peoples, in their furious scramble from the cradle to the grave, have forgotten or neglected, but which may, indeed, be known and practiced by older simpler peoples, with a different sense of values, and living very close to the great heart of Nature.

"Taken from the inside jacket on the book, Invisible Influence."

"WE MUST NOT IGNORE SPIRITUAL REALITIES"

Psychic Observer

EDWIN C. HILL, distinguished radio commentator, devoted a greater part of his February 27th broadcast to the subject of spiritual realities among nations—voicing the necessity for all peoples to immediately become conscious of these realities and act in accordance therewith. If this does not come to pass, says Mr. Hill the present war will have been fought in vain.

In commenting on "THE INVISIBLE INFLUENCE" by Alexander Cannon, Mr. Hill says: "No book has stirred up so much controversy in Europe."

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After long years of search, I learned **how to overcome these troubles,** deriving as they do from essentially the **same causes . . . The method is natural, drugless,** easy to understand, thoroughly practical—but so little known. **Yet it is** the only way to prevent and overcome common troubles that destroy life and happiness. Wrinkles fade away. **Life is** prolonged. **Even my eyesight improved tremendously.**

It would appear from my research, moreover, that my discoveries apply not only to the troubles that I have already mentioned (and with which I have had personal experience), but also **they apply in great measure to most other troubles** —such as appendicitis, asthma, cataracts, stomach ulcers, diabetes, arthritis or rheumatism, headaches, feelings of fear and insecurity, cancer, tuberculosis, and even stuttering.

That you can benefit from my experience is beyond doubt. Even if you are in good health now, you can improve it. And over a period of time you cannot fail to **save yourself and family many dollars** in needless health expenses.

The story of my discoveries, embodying the knowledge of which I speak and specific instructions, I have published in a small treatise. New and revised it sells for $3. You are very welcome to try my treatise for a few days before deciding to keep it. **Within two days you should feel some results.**

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Space IN THE LIGHT OF Spiritualism

Clairvoyance illustrates the fact that space and optic nerves do not always need to co-ordinate in the common way if we are to see events happen.

We cannot confidently state that there is no such thing as Space —even in the spirit world.

By HORACE LEAF, R.F.G.S.

The study of mediumship has already considerably modified our knowledge of the nature of the human mind, and a great deal of evidence has been obtained which throws light upon one of the principal doctrines of religion, namely, *the immortality of the soul.*

Religion is not merely concerned with man's survival of death; it is deeply concerned with what happens to him after death, especially in regard to his *persistent existence*, his *eternal happiness* or *eternal misery.*

Perhaps the most important contribution that Spiritualism has made to this subject, is that telepathy is the chief mode of communication between this world and the next. Records prove that recent experiments by normal psychologists in telepathy, has confirmed the possibility of it being the normal method of communication for the inhabitants of the spirit world.

The "Brain-wave" Theory

It is generally agreed by thinkers that the Universe is perfectly co-ordinated, and that if we could trace all the connections we should discover that everything depends on everything else; telepathy should, therefore, indicate something of man's nature in its complete sense. A significant contribution in this is that the facts point to there being no physical organ for telepathy; telepathy appears to be purely a mental attribute.

The old popular "*brain wave*" theory is, therefore, not so acceptable as that of the direct action of mind on mind, without regard to time or space. This theory offers a suitable explanation for the interesting fact that telepathic "*impacts*" may be received more strongly than they were dispatched, thus violating the scientific belief that energy must lessen in intensity by the square of the distance, growing weaker the farther it recedes from its source.

It is, indeed, largely this which has led to the idea that there is no physical organ for telepathy, as such an organ would involve normal reactions conforming with the *Newtonian Law.*

At first sight, the direct contact theory seems absurd, as we are in the habit of believing that the mind must be where the brain is, but this is merely an assumption sacred to materialists; it cannot be absolutely proven even from common experience.

What Berkeley Said

Materialists maintain that Space is an actuality containing the objects that we perceive, in which case the mind must surely be where the objects of its perceptions are, and it must therefore include within its radius even the sun, moon and stars!

If this be true, then the mind must extend far beyond the limits of the physical body. The materialistic theory is the old error pointed out long ago by *Berkeley*, who maintained that it is more in accordance with facts to say that the body is in the mind than that the mind is in the body. All physical organisms are perceptions, and perceptions are states of the mind.

The materialistic idea leads to a number of logical absurdities, the chief of them being that minds, like the body, is extensive; while as a matter of fact it is intensive. Its nature is qualitative not quantitative.

Scientific Arguments

A number of simple questions will decide the matter . If mind is extensive, it must have a shape. What shape is it? Is it globular, is it angular, is it like a cube?

If it has a shape, it must have weight. How much does it weigh? It might even be reasonably argued that it has color if so, what color is it?

Attempts to answer these questions in materialistic terms reduces the subject to an absurdity. The fact is, the mind is intensive and can be better accounted for as having thought, emotion, sensations, awareness and will, all of which are qualitative and not quantitative.

The scientific arguments adduced in support of the objectivity of Space and its material contents, shows that materialism must remain an unsubstantiated assumption. All perceptions, says Science, are received by the mind through nerve reactions. If, for example, we see a house, it is because light rays have been reflected from its and impinged on the optic nerves, stimulating in them an appropriate molecular change.

Dreams and Delusions

This molecular disturbance is supposed to travel along the optic nerves at a measurable speed until it reaches the sensorium, and there it is transformed by the mind into an image which the mind throws out into space. This image is believed to be an accurate representation of the actual house supposed to be existing in Space.

Obviously we never can be sure of this owing to the optic nerves intervening between the object and the mind; indeed, we know that the representation may not truly represent the house because optic nerves do not all act in identically the same way.

Furthermore, we know that an objective stimulant is not essential to an optical image. Dreams and delusions amply demonstrate this. In dreams, we people a space of our own making with objects of our own creation, and they seem quite as real as anything we perceive during the waking state.

What I have Seen

Science, unfortunately, leaves the subject open to serious doubts, and it requires no small amount of faith to accept its dictum in the positive way in which science lays it down.

Clairvoyance further illustrates the fact that Space and optic nerves do not always need to co-ordinate in the common way if we are to see events happen. I once saw an incident happen four miles away just as if I were present in the room, yet hundreds of houses intervened.

My mother once saw my brother lying in a hospital bed in San Francisco, while she was dressing her hair in her bedroom in London.

At the time, no one in England knew where my brother was. This could not have been a case of telepathy, as my mother declared that she had stood at the foot of the bed in which my brother lay, and noticed that the bedclothes partly covered his chin.

Where Is Space?

Had my brother been thinking of her he would never have thought of himself appearing to her in that position. San Francisco is about 6,400 miles from London, and my mother was fully aware that she was standing in her bedroom while at the same time she was at the foot of the hospital bed.

Where is Space and where are objects at such moments? Of one thing we can be certain—that both perceptions were in her own mind, of the rest we cannot be sure.

We cannot confidently state that there is no such thing as Space even in the spirit world, but that may be owing to the nature of the human mind while on earth. I have been consciously out of my physical body on more than one occasion under different circumstances.

Sometimes during these extrusions my mind has been aware of this world, and I have been conscious of Space in the ordinary way. On such occasions one functions is a body similar to the physical organism, and may actually see the physical body, as I have done.

Sometimes, however, the extrusion takes one to a superior state of existence from which it seems impossible to bring back a clear memory, except that for an all too short period one has been somewhere which, compared with earth-life, is much more real. Its reality cannot be doubted, but owing to its extra-dimensional nature the normal consciousness cannot comprehend it in explanatory terms.

The "After-death" State

Space and Time must be vastly different from Space and Time here—if they exist at all. The crucial fact is, this transcendental state is definitely cut off from our earthly consciousness, and even those who have been fortunate in having experienced it, are unable to recall what it is really like.

It seems, therefore, that Nature has determined never to reveal to embodied man the truth about a Space-Time existence.

I once heard a lecturer who had made the *after-death* state his special study, declare that in the beyond man cannot possibly exist without an organism of some kind. Remarks of this kind are not altogether justified and may be very misleading; but they show how definitely we are conditioned by matter. Nevertheless, the question must remain unanswered because it is unanswerable.

If Space should turn out to be nothing more than a creation of the human mind in which it places the objects of its perception, there need be no difficulty in appreciating that man's destiny lies in Spacelessness, in which he can continue to put any perception he is capable of forming. We can do this now by imagining any number of things in a space of our own imagining. *Doubtless this seems paradoxical, but Existence is just like that.*

One of Andrew Jackson Davis' "Children"

Psychic Observer

The picture above, submitted to Psychic Observer by John Uffman, shows Dr. Frank S. Bigelow seated astride"Gladiator" at Showhegan, Maine. Dr. Bigelow, who resides now at Liberty, Maine, is in his 95th year. He was a great friend of ANDREW JACKSON DAVIS and today has in his possession many of Davis' belongings (i. e.) a silver headed cane, a black broadcloth cape, a gold watch chain, a knife, a white vest, a black velvet vest and surgeon's kit.

All of the above possessions were given to Dr. Bigelow by Mrs. Davis. A.J.D. had no children of his own and before his passing, he chose five, whom he called his children by adoption, they were: F. Forest HARDING, Somerville, Massachuetts; Harrison D. BARRETT, Canaan, Maine; Dr. George FULLER, Greenville, Mass.; Margaret FARRINGTON, Augusta, Maine and Dr. Frank S. BIGELOW.

A Mother's Au Revoir

Was *David Belasco*, the celebrated dramatist, spiritually inspired when he wrote his play, *The Return of Peter Grimm*"?

It was written when Belasco was living at Newport, while his mother was at San Francisco. One day he was working hard at the theater directing the rehearsals of a new play. When he reached home he went at once to bed overwhelmed by fatigue, but he soon woke up and was surprised to see his mother standing beside his bed.

She was smiling, and called him by his pet name from infancy, "*Davy, Davy, Davy.*" She stooped over him, made a gesture of embracing him, and said, "*Do not grieve. All is well, and I am happy.*" Then she walked towards the door and disappeared.

Next morning Belasco told his family about this vision and said, "*I believe my mother is dead.*" He went to the theater, set himself to work, and soon forgot the sinister presage.

But, by-and-by, a telegram was sent him from his house. It had come from San Francisco, and told him that his mother had died the previous night about the time he had seen her in his room.

He learned later that his mother at the moment of expiring had pronounced the words, "*Davy, Davy, Davy.*"

Mr. Belasco did not consider this a mere transmission of thought, but believed that the spirit of his mother had actually come to him at the moment of her passing. It was during that period in his life when he was so dolefully affected by this psychic experience and the loss of his mother that he wrote, "*The Return of Peter Grimm.*"

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(P-159)

A Sitter's Influence Upon A Medium

DON'T BLAME the UNSEEN for YOUR TROUBLES

Valuable Results Would More Often Be Obtained If the Sitters' Personal Influence Could Be Subdued.

By W. H. EVANS

One of the problems that presents itself to the student of mediumship is, to what extent does the personality of the sitter influence the medium with whom he is having an interview?

That the sitter does exercise some influence is certain, and in cases a sitter with a strong and dominant personality sits frequently with the same medium, that influence can be very potent.

Where a medium conveys definite evidence of an excarnate being, the influence of the sitter is probably at its minimum, but it is still there and, it may be, affords a bridge for the communicator to cross.

We all know that a sympathetic sitter generally gets the best results because he goes out to meet the communicator. He is a great help to the unseen guest in helping to supply those conditions that make the work easy for him.

It is not in such cases that the influence of the sitter distorts or deflects what is coming through the medium; but in those cases where teaching is given the sitter may play a more important part in what purports to come through, than is realized.

"Inner Teachings"

Unfortunately there are many who are ready to accept anything which comes through a medium under control without question, and ideas that are inherently illogical are accepted without that scrutiny, to which all communications should be subjected.

In such cases the sitter, if he has decided ideas of his own, may get them reflected back to him through the medium, and naturally feels encouraged to believe that his ideas are correct. The distorting effect of such sitters in such cases is very real.

One at times hears of "*esoteric*" and "*inner teachings*" spoken of by those who receive them. Sometimes such teachings are reserved for those who are lucky enough to have the money to spare for them, but I have yet to hear any that are worth the cash given and which cannot be heard through more humble channels.

Human nature is queer, and vanity is common to most of us in some form, and there are a number of people who like to think they are favored by the unseen to receive some glimpse of what is termed "*higher teachings.*"

* * *

In my long experience I have never found the really advanced Teachers on the other side making claims to superior knowledge, nor harping about "*esoteric*" or "*inner teachings.*" They give their message and leave it to the reason and judgment of their listeners to accept or reject according to its appeal to their reason.

The one thing to avoid is putting our minds into the keeping of others, whether they be "*priests*" or "*guides.*"

One can easily see how a medium under control may be influenced by the dominating personalities of his sitters, especially if the medium has a strong streak of vanity in his make-up. This, while it may not be apparent in the medium's normal self, is one of the determining factors which causes him to assume the role of special teacher.

Subject to the Prophets

The control may be desirous of helping his sitters, but as Paul pointed out long ago, "*The spirits of the prophets are subject to the prophets,*" a fact which we are slow in realizing.

Thus the control has to do his best with the sensitive at his disposal and can only hope that something of his influence may get through and in some measure counteract the power of the mediums' conceit and that of his sitters' vanity in receiving the message.

We must not blame the unseen for faults that are our own.

* * *

Mediums are sometimes praised, when they should be criticized in a sympathetic and helpful manner. One sometimes hears a piffling address spoken of as "*marvellous*" and "*wonderful.*"

This fulsome flattery does harm to the medium as it tends to stop any effort for real improvement. We live in an age of superlatives, in which such adjectives lose all meaning.

If commonplace speeches are marvellous what can we say of a really good address? Mediums have to develop as most of them know, and some are satisfied with too low a level of achievement and never make any real progress.

In such cases one may hazard a guess that the sensitive has been unfortunate in his sitters. The level of inspiration is, as a general rule, that of the highest mentality in a circle, but as water tends to find its own level, so the average intelligence of any circle will determine the level of inspiration coming through a medium.

There Are Two Aspects

That is why a medium needs to be careful of the kind of circle he sits in for development. A wise circle leader can do a great deal in getting good results and can do much to nullify the influence of the sitters upon the medium, and get the fullest response from the control.

In such a circle platitudes will not be accepted as marvellous, and original statements will be seen at their true value. A critical and alert mind must be kept in all these matters.

* * *

There are two aspects to mediumship, and they interlock. One is the reflective state of the medium, wherein he tends to reflect the mentality of the sitters, the other is true mediumship, where he is a definite channel for communication.

But as these two states are so closely intertwined they have an influence upon each other, so that what comes through is a mixture of control and the sitters' influence.

How often one can detect the reflection of a sitter in the message given. Yet with it comes veridical messages. It is a problem for the sitter no less than the medium. For a sitter often becomes, without his realizing it, an active partner in the seance.

Earnestness of Purpose

To keep a reasonably passive state of mind and "wait" upon the influence of the unseen is not easy, but it should be done when and wherever possible. All messages that do not give evidence, but deal with any form of teaching, or where predictions may be made, should be carefully scrutinized.

Of course in the latter case one has to wait and see whether the predictions come true or not. It is where a sitter often sits with the same medium that this tendency to influence the messages must be watched.

Earnestness of purpose may even increase the danger, for he or she will be so anxious to get really good results, and so, quite unconsciously, exert a powerful influence upon the medium. Then we get what I may call a reflective, or looking-glass type of mediumship.

If these thoughts are kept in mind and an endeavor made to subdue the personal influence of the sitter, there can be very valuable results gained. Acquaintance with the medium should be of help to the sitter, but he must always be on guard against himself influencing the sensitive.

"Two Worlds"

Cremation

What Morticians Say

In the past twenty years, people have been less hesitant to express their views on "*Cremation.*" Statements from reliable morticians show that the ratio is now one for cremation to four for burial.

In the "*Annales du Spiritisme,*" a record of a seance at Rochefort-sur-mer, quotes what *M. Gabriel Delanne*, well-known French Spiritualist has to say on this subject.

Here is the message credited to the spirit of *Delanne*:

"Certain people believe that I left my mortal body painfully. That is not so. I did not suffer at the time of my deliverance, and my first spiritual vision was clarified by the efforts made by charitable spirits who surrounded my deathbed. Then there was the easy flight, aided by former friends who had sustained me in my daily life; they encircled me with their pure forces, to lead me towards my happy home.

"I did not suffer from the incineration of my body, I RECOGNIZED THAT MINE WAS NOT AN EXAMPLE TO BE ALWAYS FOLLOWED. I wished to be cremated, because I had a horror of my body decomposing in the grave; I anticipated with fear that hideous dissolution. I thought my spirit might possibly suffer at the cremation, but I also told myself that this suffering was perhaps illusionary.

"However, I prayed my dear Invisibles to help me in that hour, and my prayers were heard."

NATIONAL SUPERINTENDENT BUREAU OF LYCEUMS OF N. S. A.

Psychic Observer

VERNA K. KUHLIG, business manager and associate editor of THE NATIONAL SPIRITUALIST since October, 1936, was appointed National Superintendent of the Bureau of Lyceums of the N.S.A., October, 1941, subsequent to the passing of her predecessor, ANNA WALLACE.

Miss Kuhlig is a graduate of the Morris Pratt Institute; was ordained at Kraft Memorial Spiritualist Center, Milwaukee, November, 1937.

Formerly Superintendent of Lyceums for the State of Wisconsin, she has always been deeply interested in the education of children and in the promotion and welfare of the Lyceum Movement.

On her appointment as National Superintendent of Lyceums, Miss Kuhlig turned her attention to producing a Lyceum Manual, needed in the promotion of the Lyceum movement.

This Manual (*), which she compiled, edited and published, was copyrighted and presented to the National Spiritualist Association. It is historically correct, and in its teachings, presents the philosophy and religion of Spiritualism in simple and understandable manner, suitable for the use of child, student, investigator and teacher.

oo

(*) Dale News, Inc., $1.50

All Mediums ARE PSYCHIC But All Psychics ARE NOT MEDIUMS

AN EXPLANATION

Dr. J. C. F. Grumbine, noted lecturer and writer, was one of the most outstanding Spiritualist philosophers of his day. He has written numerous books on the science, philosophy and religion of Spiritualism (*).

Some of the most enlightening literature on the subject of mediums and mediumship has been contributed by Dr. Grumbine for he said:

"All mediums are psychics, but all psychics are not mediums. The word 'medium' should be employed only by one who receives mental and physical phenomena under the control and guidance of excarnate spirit, or spirits.

"A psychic is one who uses his own supernormal or psychic powers INDEPENDENTLY—free of spirit control. He develops his own powers, or rather extends them subjectively until he can SEE clairvoyantly, HEAR clairaudiently, and FEEL clairsentiently.

Constitutional Fitness

"Impressionable mediumship is a form of mediumship where the medium gets impressions under trance, or semi-trance control.

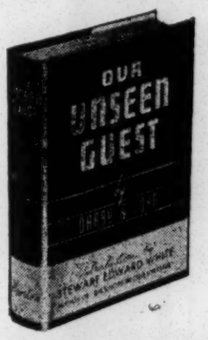
"In psychic unfoldment, the psychic is conscious of the expression of his powers. He can see into the spiritual spheres of the spirit world, forecast events of the future, or gaze in retrospect into the past. (Swedenborg was this type of psychic.)

"Mediumship depends upon a constitutional fitness for such expression. At birth the medium has obtained his powers, however latent it may be, yet developed afterward.

The great physical medium DANIEL HOME, was this sort of medium, and possessed that mediumship which allowed of spirit levitation. The results of all these expressions of psychic and mediumistic powers make Spiritualism the great movement that it is."

oo

(*) See Page 6 for books written by Dr. Grumbine.



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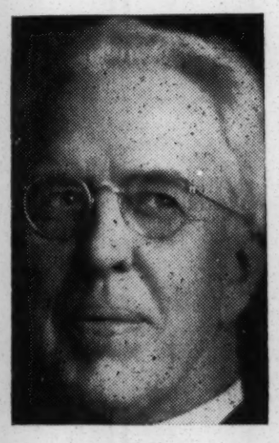

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Lily Dale
Observations

Marx, Vaughn Strode, Riggins, Ceppi

(Continued from Page 2, Col. 5)

follows: The sitter writes the names of his or her spirit friends, the friends with whom they would like to communicate. The slips of paper, upon which these names are written, are folded and Mr. Keeler does not, at any time, look at these slips.

The next procedure is for the sitter to select from a packet of perfectly plain white cards, eight or nine of his choosing. These cards are about the size of the inside measurements of ordinary school slates. After the cards are selected by the sitter at random, they are placed inside the slates, together with a small piece of lead, sometimes scarcely the size of a grain of wheat.

A rubber band is placed around the slates in order that they may be securely held together. Then the folded slips, upon which the names are written, are placed upon the slates beneath the rubber band.

Keeler's Rare Mediumship

The skeptic must bear in mind that all these preparations for the demonstration are made in *broad daylight*—in full view of the sitter. Rarely, does Mr. Keeler give private sittings after four or five o'clock in the afternoon.

For those with a scientific trend of mind, the fact must be stressed that the actual production of such phenomena is made possible only because of the darkness between the slates. The slates act as sort of a cabinet. It is the same principle as that of spirit photography, when the phenomena takes place within the darkness of the camera which serves as a cabinet.

Returning to the phenomena taking place between the slates, I have observed that the top and bottom card are never used for spirit writing. This is, I believe, due to the fact that light penetration prevents any manifestation on the outer cards.

When the phenomena is about to take place, Mr. Keeler and the sitter hold the slates above the table. Then after a short interval (the length of time depending upon the quality and receptibility of the sitter) a peculiar dull tapping sound is heard. This sound indicates that *George Christy*, Keeler's principle spirit collaborator, has completed the demonstration.

Amazing Demonstrations

Oftimes, during the course of a sitting, Mr. Keeler will pick up a lead or chalk and write out initial names or even messages on the slate lying on the table in full view of the sitter. In some instances, Mr. Keeler writes the same names that have been written on the slips by the sitters.

Whether he hears these names or whether his arm is controlled by spirit entities, I do not know, and for that matter, according to Mr. Keeler, the answer is also a puzzle to him.

Now, about *George Christy*. My experience with him, in perhaps fifteen or twenty sittings, has been that George usually writes one card. Of course, on the other cards, there may be messages from many whose names were written by the sitter on the slips of paper. Then, too, very frequently many spirits will write, even though their names have not even been mentioned, let alone written.

In my opinion, slate writing of this type is a most convincing phase of mediumship. Each time I sit with Mr. Keeler, I am amazed because I have had one fact proven to me positively. *The manifestations are extraneous of the medium.*

Now to return to my discussion of Lily Dale, it would be well to explain its magnitude. Owing to the fact that a consecutive sixty day program of services necessitates a wide variety of speakers and mediums, some fifty to one hundred are engaged each year for public and private lectures, demonstrations and classes.

Evidential Messages

I have received very evidential messages from *Albert E. Vaughn Strode* of Enid, Oklahoma, and *Bertha Marx*, Springfield, Ohio. They both served Lily Dale Assembly during the entire 1944 season.

One of Mr. Vaughn Strode's methods of making contact with spirit people has a definite appeal to many people. From vases, filled with flowers, he makes a selection and calls out the name of someone in the audience who goes to the rostrum and at that moment, receives a short clairvoyant message. The flower selected is then given to the person receiving the spirit greeting.

Mr. Vaughn Strode is also a trance medium and on rare occasions, he will sit for a chosen group. I have had the privilege of sitting in some of these seances and find that, in most instances, evidential messages were received —many proving the continuity of spirit intelligence.

Bertha Marx, a direct-voice medium, also has exceptional ability as a clairvoyant. She is able to give messages rapidly and place spirit people in almost every instance. I particularly recall where a message, received through Mrs. Marx's mediumship, was the means of giving an entirely new vision and philosophy of life to a heart broken couple whose only son had been lost in the present war.

What Skeptics Think

This incident was so outstanding that an additional word of explanation may help others. One day, this couple came into my office. Expressions of grief and tragedy were stamped upon their faces. The man was so utterly dejected he could not even join in the conversation. They stated they had heard about *Spiritualism* and *Lily Dale* and that they had traveled quite a distance to see a medium.

When this couple started to relate their story, I interrupted abruptly, saying, *"Please, please, my dear, tell me nothing!"*

"You see Spiritualism claims to be able to *prove* that the dead live and can communicate with the earth people. Furthermore, I realize the workings of the mind — *especially the skeptical ones*, and even if a medium gives perfect evidence, all will be for naught if details are related beforehand."

I Try To Advise

Now to return to the inquiring couple. I told them that even if they did receive evidence, and even if they might be momentarily convinced, yet all would be "thrown overboard" if any part of messages received later included things they had told me. I also told them that they may even go so far as to cast out the whole reading if they discussed their affairs with anyone.

Before they left my office, I told them to select some medium listed in the assembly program, and attend a meeting of public clairvoyance or have a private consultation.

They followed my advice and *Mrs. Marx* was the medium whom I presume appealed to them, for they received definite proof through her.

It was some time later in the day, that with smiling faces, they returned to tell me that their son had *proven* his identity — giving details and incidents relative to his effects that had been returned to them after his passing.

Robert McDonald Lectures

I do not, at the moment recall the exact message, but perhaps some day, this couple will write their own story of what Spiritualism has meant to them.

Suffice to say, since that sitting they have read hundreds of books on the subject and visited several spiritualist camps where they have been privileged to witness many other phases of mental and physical mediumship. In most cases, they report wonderful results.

Robert McDonald of Rochester, N. Y., who is chairman at all auditorium services delivered many excellent lectures on the philosophy of Spiritualism last summer.

One of Lily Dale's interesting features is the *Thought Exchange* every Wednesday and Saturday evenings. The chairman each Saturday last summer was *William Elliot Hammond* of Cassadaga, Florida and Philadelphia. The subjects for discussion are chosen by the audience. Various people express their views and opinions relative to these subjects and at the close Mr. Hammond sums up and usually is able to clear up a great deal of misunderstanding.

These *Thought Exchange* meetings are well attended and provide an opportunity for all to express their views. At the same time, everyone in attendance is able to learn more of what Spiritualism is, as well as what it is not.

Each Message Placed

Another medium, scheduled at Lily Dale throughout the 1944 season, was *Yuba Riggins* of Binghamton, N. Y. The method of contact used by her spirit collaborators is rather unusual. Persons in the audience were requested to write billets with an identification on the outside. Before the seance begins, she requests those whose identity is called to remain perfectly quiet and not to indicate in any way for whom she is reading.

Miss Riggins begins by selecting a billet. Then she calls the identification written on the outside of the paper, after which she proceeds to relay the messages which usually bring comfort to the recipient as well as proof and other evidential information.

After each greeting is finished, she asked *"For whom was I reading?"* The person either answers aloud or raises his or her hand. Then she says, *"Do you understand your message?"*

On some few occasions, the message had to be clarified, but before leaving the person, details are enlarged upon to such an extent, that the recipient acknowledges satisfaction, and at the same time definitely denotes that the message is perfectly clear and understandable.

It is most interesting and instructive to observe the various methods used by hundreds of mediums when demonstrating mental mediumship before the public.

Gertrude Valentine Proves

On one occasion, *G. Ralph Ceppi* of Syracuse, N. Y., gave me a message at Lily Dale which typifies tremendous evidence frequently coming through evidence which at the time, may seem trivial.

In this instance, the billets were brought to the rostrum after Mr. Ceppi was securely blindfolded. This blindfolding was handled by a stranger in the audience who saw to it that he could not "*peek.*" I wrote a billet to a friend who had been in the spirit only a few weeks. My question was: *"Gertrude Valentine, how do you like the spirit world?"*

When my billet was chosen, the medium said: *"I am contacting a new spirit. She seems rather bewildered and has not become acclimated. She requests that you send her your prayers."* Then the medium said, *"I see a large heart. It must have something to do with Valentine Day."*

The new spirit was evidently unable to give her name. And yet, she was showing a symbol of a *valentine.* Had not this symbol been given out correctly by the medium, proof of actual contact with the spirit may not have been so reassuring to me.

Others Received Favorably

During the demonstration, *Mr. Ceppi* is either entranced or overshadowed by a spirit. This spirit speaks in a semi-foreign accent. The medium's manner changes noticably. There is a slight hesitation but even so, he is able to reach many people in large audiences.

There were many other mediums and lecturers who, I understand, were received favorably by the Lily Dale visitors, but owing to my duties in the PSYCHIC OBSERVER office, I was unable to attend all the services in the Lily Dale Auditorium. And then, too, my visits to the various camps caused me to miss the demonstrations of many of the fine mediums and speakers who were scheduled during my absence. In the next issue of PSYCHIC OBSERVER I shall describe my visit to Chesterfield during August, 1944.

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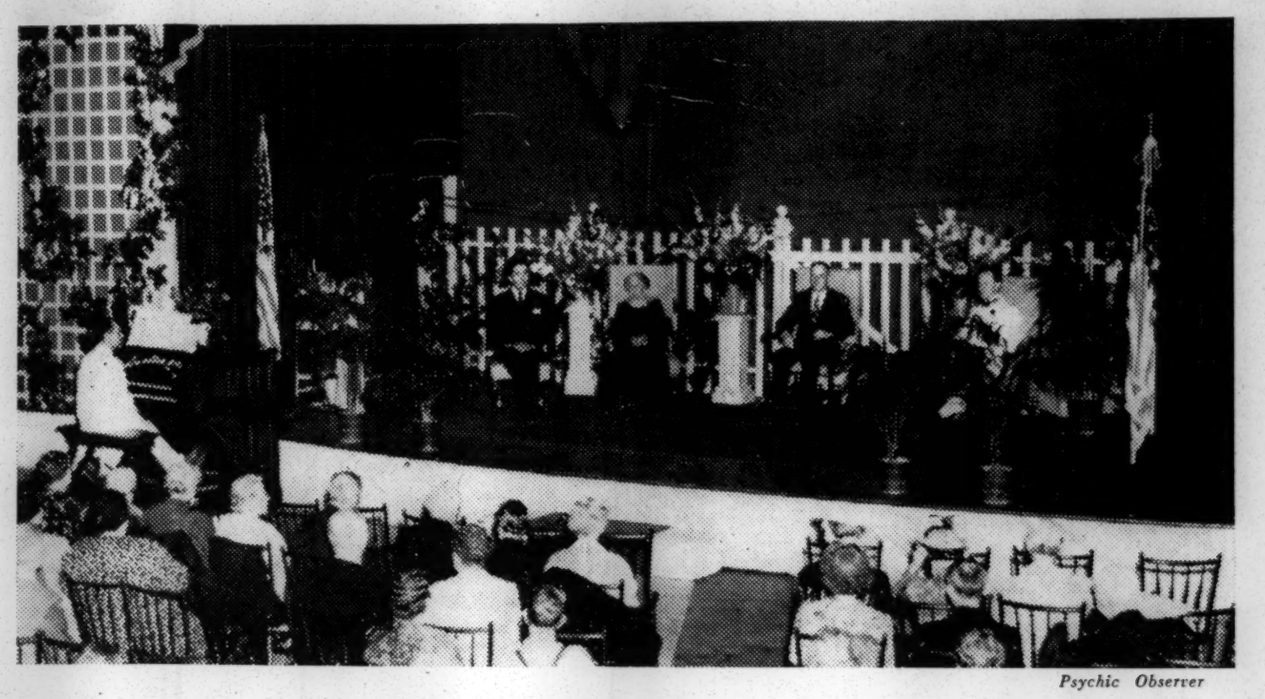

Psychic Observer

The picture above was taken just before the opening service at Lily Dale Assembly, Lily Dale, N. Y., July 2nd, 1943. Seated, left to right, on the rostrum: Albert E. VAUGHN STRODE, Enid, Oklahoma, lecturer, mental and trance medium; Rev. Amalia PFENNING, Buffalo, N. Y.; veteran lecturer and teacher; William A. JOHNSON, President of Lily Dale Assembly, prominent Buffalo, N. Y. business man; Marion Frantz (HERMES), New York City, noted philosopher. The auditorium seats over 2000 persons.

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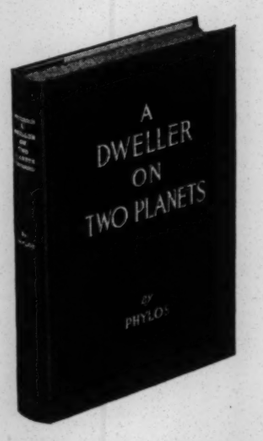

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